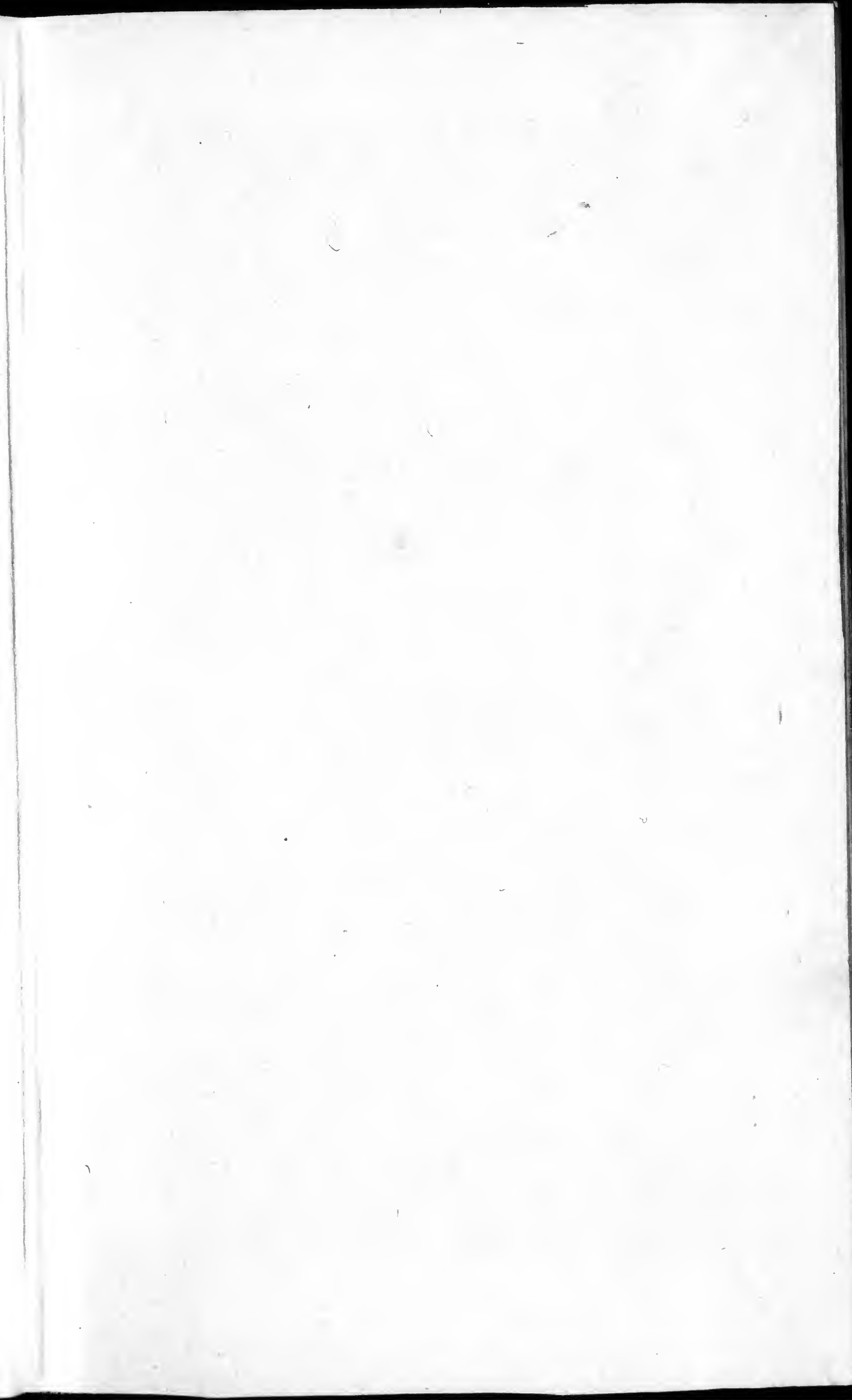


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MEMOIR

OF THE LATE

MR. JOHN HARRISON,

OF

BADSWORTH,

NEAR PONTEFRACT,

WITH EXTRACTS FROM HIS DIARY,

BY

WILLIAM JACKSON,

WESLEYAN MINISTER.



KNOTTINGLEY:

PRINTED BY NICHOLS AND HEPWORTH, AIRE STREET.

1844.

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This little Memento of Christian excellence owes its publication to the general wish of the Friends of Mr. HARRISON, in the Pontefract Circuit, and the kind permission of his Widow.

W. J.

Knottingley, Dec. 18th, 1843.

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MEMOIR

OF THE LATE

MR. HARRISON.

MR. JOHN HARRISON, was born at BADSWORTH, November 2nd, 1799. His parents were pious and useful members of the Wesleyan Church, who were anxious that their Family should walk in the ways of the Lord, for this they laboured, and certainly not without success. John was remarkable for filial affection and obedience, a thoughtful retiring disposition, and industrious habits. Favoured with the example, prayers, counsels, and restraints of parental godliness, he became in early life the subject of divine and gracious impressions, which was proved by his being frequently found in the attitude and exercise of prayer, and his freedom from the vices too common to childhood and youth. The operations of divine truth and grace, by which he was savingly brought to Christ, were not sudden, powerful, and overwhelming as in some cases; but gentle, continued, and secret, in marked agreement with his natural disposition, religious training, and tendencies; anything violent he neither required nor had power to bear; so

gradually in fact was his heart opened and renewed, that he could refer to no specific moment when the change was accomplished. This in his case is no proof against the change itself, nor perhaps will it be found uncommon with those children of christian parents, who have from infancy been kept under the restraining and drawing influence of the truth and grace of God. Penitential sorrow generally bears some proportion to the former wickedness of the life, and then the joy produced by pardoning and adopting love, equals the distress that preceded it. Could it then be expected that a mild amiable, God-fearing youth, who through life had been familiarized with religious truth and duty, and had never broken away from the restraints imposed by each, would experience when converted the emotions of sorrow and joy, to an equal extent with the openly wicked? Doubtless the same kind of emotions exist in every case of conversion; but they must differ in degree, and that in the same proportion as do the characters. The nature of repentance is most safely tested by its fruits. That which turns the heart from sin to Christ, and from the love of sin to the desire and pursuit of salvation, must surely include all the elements of evangelical repentance. That this was understood and felt by our departed friend is clear. He says, "O God, thou knowest the feelings of my heart, thou knowest its misery and depravity, my case though desperate is not hopeless! O no! Jesus will in no wise cast out those that come to him. He hath pronounced the mourner blest. I come with a fixed resolution to live or perish at his feet; hating my sins more than death or hell, and deeply hum-

bled by a sense of them." Under the influence of these convictions and feelings, he looked to the only source of help for deliverance. "I am serpent-bitten, and must look by simple faith to the serpent lifted up for healing. God hath pitied man, and hath laid on his Son the iniquities of us all; that he might be just while he exercised mercy, and now he delights to bless, and says come! Jesus will yet deliver. My Saviour, thou canst not forget thy bloody sweat, thy mortal groan, the hour when thou prayedst in Gethsemane, and carriedst thy cross to Calvary. In that hour my sins were atoned for. O remember thy sufferings and look on me at thy feet, the chief of sinners! I know thou canst save just now! Have mercy upon me for thy name's sake!"

That for a long time such emotions were cherished, and prayers offered, is probable, but that they ended in salvation is quite certain. "I feel that I cannot be justified by the deeds of the law, and yet I must be justified or shut out of heaven. By what means? By believing on the Lord Jesus Christ, by trusting in him, this brings me now into the favour of God. Justice is satisfied for all my transgressions. Lord God of truth if it be so, speak it to my heart. I am waiting to know what thou wilt say concerning me. O speak to my inmost soul and say the Holy Ghost receive!" Again, "I feel power to draw near to God; but I want more faith. Thou, O my gracious Father madest me to be happy with thee here, and hereafter, thou art rich in mercy, praised be thy name, I am thine, save me, save me to the end!"

It is well known that Mr. Harrison was not of a cheerful, sanguine, and fearless spirit, ever hoping the best on the most slender grounds, both in things temporal and spiritual, bringing light to the darkest scene, and fringing with beauteous hues the blackest cloud ; but decidedly the reverse, anxious, fearful, desponding, disposed to take gloomy views of most things, to hesitate, examine, and fear, where many possess confidence and peace. This is not named as an excellence, nor yet as a failing, but simply as a fact. A fact on which different persons may form opposite opinions, but which ought to guide all in judging of his experience as stated by himself. If this is taken into consideration, it will be readily admitted that we have traced his transition from darkness to light, from the kingdom of Satan to the kingdom of Christ ; and whatever rendered him unable to speak confidently of the time and place of his change, the important fact of his conversion is happily clear and undoubted.

It was in the year 1818, that he joined himself to the Wesleyan Section of the Church of Christ, of which he remained a steadfast and attached member to the period of his lamented decease. In 1824, he became the Leader of a Class at Upton, discharging the duties of his office with much fear and self distrust. He examined his motives and fitness with severity, saw, deplored, and censured, existing evils, and earnestly sought their destruction. About the same time, at the call of the Church, and influenced by a deep and solemn conviction of duty, he began to preach Christ and his salvation.

In this he had to contend with an unusual measure of diffidence, conscious ignorance, and self-loathing. The first entry in his diary on this subject is dated January 9th, 1825, he writes. "I have this day stood up in public, but I cannot say that I felt the principle of love to God, and the people, and that single eye to the Divine glory, which is required. O my Saviour, I want this self destroying, this darkness removing, and that deep work of grace which is necessary to preaching the word of God successfully! Yet I look to the promise and oath of God, he cannot deny himself." Again he writes, "I have been speaking to the people, and though I had liberty of utterance, I want more experimental acquaintance with the things I endeavour to teach others,"

April 1st, 1825.—"Good Friday, I was yesterday proposed for trial on the Local Preachers' Plan. It was not at my request, but by that of a body of men who I believe enjoy much of the Spirit of God. O my Saviour, if thou hast called me to the important work of saving souls, of feeding thy sheep, and declaring thy truth, let me prove more of its power in my own soul, let me ever prove it to be to me the engrafted word which is able to save the soul! I want more feeling as to the value of souls—That yearning pity for mankind—That burning charity! This, only this will I require." These extracts show with what feelings, and in what spirit, he commenced his public labours. It will now be our pleasing task to do little more than trace the dealings of God with him, as recorded in his diary, to the commencement of which we will now refer.

“November 24th, 1824.—I have attended Upton Class this evening, and spoke in my poor way to the people. They are not sufficiently alive, and attend very indifferently. I felt no liberty while speaking to them. I am condemned for not being more in earnest for their salvation. O my God, do not thou demand their blood at my hands, but save both them and me! Give me more resolution and grace to choose the good and refuse the evil. O for more power, to cast myself on thy mercy, may I enter my heart and search there, and do thou enter, and work there; ‘kill and make alive!’”

“November 28th.—I am much carried away by lightness and vanity, my very best actions seem to be all sin. I have therefore to complain of leanness of soul, and is there not a cause? O thou Eternal Spirit, who art the searcher of all hearts, I come to thee, my faults are not concealed from thee, ‘behold I am vile’ and hard indeed, but thou hast promised to take away the heart of stone, and give a heart of flesh! Fulfil thy word in me, I will hope in thy mercy. Jesus is my Redeemer, give me a constant sense of thy presence.”

“29th, Sunday.—I have suffered this day from a wandering mind. I indulge too much in a loose way of thinking: felt a remark, ‘Satan does not care how heavenly our words are if our thoughts are not holy;’ so that I must have the heart cleansed from evil thoughts. May the Lord grant it, I look to him with the simplicity of a child. ‘He is able to save,’ but I have much to be given up. In what way must I proceed to get this evil removed! I will seek the Lord with prayer and diligence, lay hold on and plead his promises.”

“December 1st, 1825.—I have been to Wakefield to-day, and am conscious of having sustained some spiritual loss, O Thou who searchest the heart, look down and have mercy upon me ! I have this Evening attended a Missionary Meeting, what privileges I am blessed with, and yet how little improvement do I make in the use of them ! Lord quicken my soul according to thy word.”

“4th.—I feel a procrastinating spirit ever with me, and have need to cry to God to take away this evil heart. What unbelief and pride lurk within ! Lord Jesus have mercy on me, a poor, unworthy, ungrateful disciple of thine ! Give me more living, working faith ; incline my heart to keep thy commandments with all diligence ; give me power to begin anew with full purpose of soul, and strengthen me in the following resolutions.”

1st. “I am resolved, on rising to return God thanks for mercies received, and to ask his blessing on the undertakings of the day.”

2nd. “I am resolved, by his grace, to read a portion of his word every morning, and meditate thereon throughout the day.”

3rd. “I am resolved, to be more careful to redeem the time from all trifling actions, conversations, and thoughts.”

4th. “I am resolved, to retire for private prayer at least once in the course of each day, besides morning and evening.”

5th. “I am resolved, to read a portion of God’s word every evening.”

“Lord help me to keep these resolutions which I now make in thy presence, and depending on thy blessing.”

“December 6th.—Herein is love, not that I loved Him, but that he loved me, and gave himself for me. O my Saviour, fix this love more fully in my heart, that I may sing and give praise!”

“12th—My Saviour, thy name is Jesus still, because thou savest thy people from their sins. Who are his people? Those who come to him, trust in him, and take him as their Prophet, Priest, and King; forsaking all sin, and cleaving to him alone. These, he will in no-wise cast out. What a comprehensive promise; how comforting. My Jesus not a word of thine was spoken without meaning, or was written for private interpretation. No! ‘All may come, this man receiveth sinners still.’ Then come my soul, be in earnest, Christ is able fully to save, look up, and expect to receive.”

“14th.—O what I suffer from unwatchfulness, the things of time take up too much of my attention. I got much good this evening at class. Our Leader spoke of honouring the Son as we honour the Father, and directed me to beware of unbelief. Lord save me from that dishonouring sin for Christ’s sake! Yes, Jesus died for me! Jesus, equal with the Father, left his throne, emptied himself, and died to save. Lord Jesus, thou art mine and I am thine, save me!”

“Dec. 21st.—I am labouring under a hard, doubting heart, and I spend my precious time to very little purpose. I have been overcome with drowsiness in the

house and worship of God this day. If he should deal with me according to my deserts, I should be cut off. I am this evening greatly stirred up by the consideration of his love; he is my gracious Father. O, may he establish in me more fully his spiritual rule!"

"December 22nd.—I feel the spirit of anger, pride, and unbelief; I want a deeper sense of the sinfulness of these things, and more fear of them. I am too indifferent in seeking to know the truth, and feel its power. When I read the word of God I do not lay it to heart, but neglect meditation. I do not sufficiently commune with my own heart; or search into my state before God. It is for want of this that so many good sermons have been lost upon me. Lord give me more wisdom in these matters, and direct me into all truth. I found some good at class, while our leader was speaking of looking to Jesus. It is better with me in the measure that I do so, O for power to place more confidence in him! Jesus save me for I am thine!"

"23rd.—I have heard two excellent sermons this day, but unbelief prevailed against me, and wandering thoughts were ever with me. I see that my heart is deceitful above all things, and desperately wicked. I suffer most from a careless indolent spirit. May God who is rich in mercy, (praised be his name,) quicken and stir me up, and save me from formality by the mighty working of his power in Christ Jesus, who loved me and gave himself for me."

"January 1st, 1826.—The Lord has in mercy spared me through another year. O, may he enable me to live

more to him ! O thou Eternal Spirit visit this soul of mine, and help me to show forth thy praise ! ”

2nd.—Upon a slight review of my own feelings, I see that I want a deeper insight into myself, to know the plague of my own heart, to feel the sore. Lord make me willing, nay, anxious, to have it searched to the very bottom by thy convincing Spirit. Let the designs of the adversary be defeated ; let his works be destroyed in my soul. I come to Thee, if Thou wilt, Thou canst do all things I stand in need of. I bring no price but the atonement, for grace, holiness, and heaven. I cast my feeble soul on Thee, and plead Thy mercy, and love in Christ.”

“4th.—I feel amazing indifference at times, yet I think I have more power to draw near to God. O for the spirit of prayer and faith ! ‘He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.’ My heart is hard, but he hath said, ‘I will give thee a heart of flesh.’ I am blind ; but Christ came for the recovery of sight to the blind. I love the world and the things of it ; ‘From all thy idols will I cleanse thee, saith the Lord.’ O Lord, thy goodness is great ; but my unbelief pleads against my insincerity, ignorance and slothfulness ! O Saviour, a word—a look—a touch from thee, can cleanse my heart and make it new ! Come now ! O come ! ”

“February 16th.—I have attended our fellowship-meeting this evening, and found it very profitable, though I still want more humble love, sincerity, and simplicity. I felt a degree of hope spring up in my

mind, that the Lord would revive his work in my poor barren soul, and cause me to know more of his saving power. I find I am far behind in my spiritual journey, yet I feel a determination this evening to begin afresh. O how I have dishonoured God and his cause ! I humble myself before Him, and desire to glorify Him. Lord help me, the most unfeeling, the most ungrateful, and the most unworthy of thy children, to present myself to thee a living sacrifice !”

“20th.—I was called in to pray with * * who is in deep distress of mind ; he has enjoyed the pardoning love of God, but for want of joining himself to the people of God, and confessing Christ before men, he has lost it again. He has been in distress for three months ; this he kept secret, thinking to find peace with God in the individual exercise of prayer ; but he confessed he could not regain it so easily, and therefore he sent for his friends to pray with and assist him. May the Spirit of God who worketh all good, work in his heart the saving change. In too many things I have been like him, I want a keener appetite for Thee my God—quicken me !”

“25th.—I fear I make but little progress in the divine life, my affections are too much on earth, and I have a continual desire to do my own will. I am also much concerned about my unfaithfulness in public duties. O, it is important indeed to engage in matters which belong to the salvation of never dying souls ! If the Lord has called me to this, may he grant me a meetness of spirit for it, and succeed me in it.”

“March.—I feel I am called to walk in a much straiter path than I have yet done. The directions of Bishop

Hopkins, quoted by Mr. Fletcher, in his checks, (vol. 1, page 384,) have been very profitable to me. May they sink deep into my soul, and bring forth the fruit of good living."

"12th.—I feel it a duty to record the mercy of God in a remarkable deliverance I had last week in a fall from my horse, and also to humble myself for what I felt at the same time. My heart is indeed desperately wicked. O God search me, and prove me, and destroy whatever hinders thy work from prospering in my soul!

‘Reign in me Lord, thy foes controul,
Who would not own thy sway.’"

"13th.—I find still much instability of mind; I am soon moved from my resolution, and have but little decision for God. I pray it is true, but I want more faith; there is also a deficiency in my conversation, it ought to be such as becometh the gospel, and will minister grace to the hearer. How necessary is this, because we are, or ought to be, ‘the salt of the earth.’ What dishonour *a careless professor* brings to Christ and his cause. May God pardon me in this, and give me grace to amend. The seat of this evil is the heart, ‘Make the tree good,’ and then expect good fruit. O my Saviour give me that knowledge of myself, which through the influence of thy spirit will lead me to abhor and renounce myself, and to trust in thee alone! I would be fully thine, thou knowest I would. I this night present my body, soul, and spirit, unto thee. I enter again into covenant engagement with thee, and will henceforth consider myself as thy lawful property;

help me to glorify thee in my body and spirit which are thine—now take possession—full possession.

‘Take me now, possess me whole,
Thou who for me hast died!’”

“15th.—I feel much self-seeking and self-confidence; a leaning to good works. O, how I long to have all of self destroyed! Lord, cast down and build up, empty and fill, comfort and govern! I had some clear views, and also the power of utterance in preaching this morning. I thank thee for this; but I want not only religion in the head but also in the heart. Create in me a clean heart O God! Thou hast promised, ‘A *new* heart will I give you.’ Fulfil thy word on which I hope, Amen!”

“16th.—While at the prayer-meeting, this evening, the Lord gave me clearer views of my state and of his mercy. I did indeed see the necessity of self renunciation and continual watching unto prayer. I felt the evils of my heart; but had much comfort and light under the exhortation given by R. M.”

“20th.—I began this day with a determination to live nearer to God, but I am too soon drawn from my purpose; how backward I am to what is good, what proneness I feel to anger and worldliness. O my Saviour, give thy unworthy servant to desire and seek thy love with all his heart! Indulge me with a continual desire to pray. I will praise thee, I have an increasing desire for it, and thou hast said, ‘Ask and ye shall receive.’ Thou delightest to do thy needy creatures good. O bless and fully save me!”

“25th.—I never feel it so well with me as when I can resign myself wholly to Jesus, for him to appoint and do what he will, and as he will. To day I had some experience of the happiness connected with this, but instead of going out after God for more, and yet more, I languish, faint, grow cold, and go into the world. I want the blessedness of resting in Christ, my all; to be taught, governed and saved by him—simple, powerful faith. With such faith Lord bless me!”

“29th.—Lord Jesus quicken thou me! I have need to cry every moment for this. I am prone to be cold and Laodicean in spirit. But my Saviour, I am thy disciple, and I desire to begin afresh to follow and serve thee, to enter into covenant with thee, to render thee myself, body, soul and spirit; to be at thy disposal, and have thy will! I deserve hell, but I plead and trust in thy mercy. I am thine, not my own. O Jesus, I ask in faith, take me now!”

“April 1st. Good Friday.—I have this day partaken of the Sacrament of the Lord’s Supper. I felt condemned that I had not spent more time in prayer and self-examination. I reasoned and feared much lest I should eat and drink unworthily. Lord, thou seest my heart, there is a desire there planted by thy spirit, to be wholly thine. For this thou didst become poor, that I might be made rich in grace and glory. O make me ‘Willing and obedient!’”

“18th.—Attended Pontefract Missionary Meeting, in a careless, prayerless spirit, stupid and dead to God

indeed ; but thank God I felt stirred up, had a desire to do his will, and some little benevolent feeling towards his cause. Heard in the evening the Rev. Valentine Ward, on self dedication. It suited my case, and profited my soul. I had a glimpse of brighter things, and a better state, yet how little do I benefit by the means I am blessed with. Lord save me from being a stony ground hearer ! O Jesus, I see, I have in time-past been one of the most ungrateful and unbelieving of thy people ! Here I am at thy feet, look upon me, my body is thine, my soul is thine—substance—time—all are thine, come now and take possession, for thy mercy's sake !”

“ May 10th.—I have felt my mind very volatile for many days, nay weeks past. I have had too little of the influence of grace on my heart. I have at times had comfort from these words, ‘ I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and he that liveth and believeth in me shall never die.’ May I experience this in all its fulness, so that I may live ; yet not I, but Christ live in me. Jesus, let this be my constant state of soul for thy mercy's sake !”

“ 15th.—I am much perplexed as to what my besetting sin is. I think pride is the evil. Seeking the applause of men. O thou who camest to destroy the works of the devil come to my help ! My sins this day have been slothfulness, unbelief, anger, want of love.”

“ 22nd.—I have this evening been to Thorp, and spoke from, ‘ Thou hast ascended on high &c.’ I did not keep self out, and faith in exercise, and so had not

much liberty ; but some informed me they had received good, and believed I was in my place. What a mercy that the Lord should thus use such a cold barren soul to quicken and do his people good. I feel the need of watching against vain glory. I gave way to it in thought and word when commended, in one thing. O my God forgive me, keep me humble, lowly, mean in my own eyes ! O, for genuine humility ! Jesus, let me be clothed with thy lowly spirit, let my soul sink into nothing, and be thou all in all. Give me humility, I again would cry, and fulfil in my heart the law of love ! ”

“ June 5th.—I have nothing in myself, and must therefore go to God in Christ for all things. Those committed to my care do not prosper, I have not been faithful with them, or prayed as I ought for them. O my God, save them from falling away ! Pour thy spirit into their hearts, make ‘ The wilderness into a fruitful field,’ and the solitary place glad. Glory be to thee, thou hast promised it. Lord, I believe ! O, let me catch the heavenly flame ! And ‘ All partake the glorious bliss.’ ”

“ 18th.—I yet deal with a slack hand ; how little do I live under the Spirit’s influence, or what glory I should bring to God. Mrs. *** of Pontefract, has been called away. When in the arms of death, in reply to a friend who expressed a fear that she would exhaust herself, she said, ‘ *I must, I must glorify God in death.*’ My Saviour, enable me to glorify thee in life, that I also may glorify thee in death.”

“22nd.—I have been considering some instances of powerful faith ; the Canaanitish woman, the Centurion, and the man who brought his son possessed of a devil. I see that it wounded Christ to doubt of his willingness to save, and I am convinced that nothing but faith will gain the victory over the world and sin, and keep the heart in the love of God. O for an increase of faith in the covenant blood, and in the word of God !”

“25th.—I want the baptism of the Holy Ghost, but do not deny myself, and earnestly seek it. I must wrestle for the spirit of faith and holiness. Lord Jesus, quicken my soul, instruct my heart, and grant me thy Spirit.”

“26th. Sunday.—Heard a sermon on the long-suffering of God. Preached at 2 o’clock, but was much harassed in my mind ; however, was encouraged by the people declaring that they had received good. Lord, I thank thee for this ! In the evening, had more freedom and some good feelings ; but still, I want more experience of these things in my own soul. I want quickening in all my powers ; self-seeking destroying, and my motives purifying. Help me to honour thee O my Saviour ! Save thy servant !”

“28th.—At the meeting this evening, I felt my soul much quickened under these words, ‘Ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God’s.’ I do feel a desire to glorify God. Lord Jesus confirm and increase it !”

“July 3rd.—O Lord thou seest that I do not give myself up to thee as I ought ! Thou knowest my lean-

ness, poverty and nakedness. What shall I do but come more fully and frequently to thee, thou hast the words of eternal life? Thou hast all I want, in thee all fulness dwells, and thou hast promised to give, not grudgingly, but abundantly. Say to my impotent desires,—faith—and love—arise.”

“6th.—My views are not so confused, my hopes are a little animated. I sincerely look to Jesus for all, may he quicken me, save me to the utmost, anoint me for the work in his church, to which his providence has called me; ‘No man goeth a warfare at his own charge,’ no, thou hast promised every requisite: fit me by thy grace for thy work below, or thy kingdom above.”

“19th.—Felt this evening considerably roused in spirit, by a request to pray with a sick, and I think dying man. ‘If I regard iniquity in my heart, the Lord will not hear me.’ Jesus look on me the chief of sinners! I want a keener appetite for thee.”

“31st.—I am conscious that I need a deeper work of grace, to fit me for the service of the sanctuary. O my sinfulness, my ingratitude to God, my infidelity to Jesus, my love of the world! may I mourn on account of these evils more deeply, hunger and thirst after righteousness more intensely, and aim at more purity of heart and motive. Make me O Jesus, make me a blessing, may I no longer seek my own but thy glory! Now be my prophet, priest and king, reign in, and over me.”

“September 1st.—The Lord blesses us with fine weather to gather in the ripened fruits of the earth.

O that we had more gratitude to him for it ! But alas, how soon I forget his goodness ! I have this day been dead in my affections towards him—have not glorified him in my walk and conversation. I am humbled before him, and come afresh to the atoning blood. Lord Jesus, stir me up to seek and find all good in thee !”

“4th. Sunday.—In this morning’s meeting, I felt my barrenness, and am determined to seek for more of the grace of the Holy Spirit. O for more poverty of spirit, and real humility ! I Feel the workings of pride. Received much light and profit by reading a sermon on ‘Cleaving to the Lord with full purpose of heart:’ how I fail here. O Jesus come to my help, without thee I can do nothing, and often has my unbelief prevented thee from doing many mighty works in my heart; now enter and conquer all thy foes, thou hast begun, ride on, and save me fully ”

“11th. Sunday.—My soul has been quickened under a sermon; may it not be like ‘The morning cloud or early dew.’ Jesus, let thy dying love soften and melt my stony heart.”

“30th.—I have been much dissipated since I last wrote. It is indeed matter of humiliation before God, that I possess so little love to him, and the souls of men. I may say,—

‘How quickly doth my heart
From the living God depart.’

Lord, thou seest my state and knowest my heart; I

come to thee just as I am ; enlighten my mind, subdue my pride, conquer my will, soften and sanctify my heart !”

“October 14th.—I am too much like the man, who ‘Beholding his face in a glass, goeth his way, and forgetteth what manner of man he was.’ I see where and what I am, but I so frequently suffer other things to occupy my mind and take away the impression, that I gain but little advantage thereby. I wish to keep in mind more fully, the judgment day, and realize my connection with it. I shall have to give account of the deeds done in the body, whether they be good or bad : and the motive will then determine the quality of the action. Lord Jesus help me to take heed to my ways, wash me in thy blood, clothe me in thy righteousness, and sanctify me by thy spirit !”

“23rd. Sunday.—I have spent this day in too much coldness and indifference, in the pursuit of things which ought to be my chief business. My head has been engaged, yet my heart remains too much unaffected. I want more realizing faith, more sense of need, more hungering and thirsting after righteousness, above all, a more abundant measure of the Holy Ghost.”

“31st.—The world and the church, believe me to be a Christian, but did they see and know what exists within, they would start from, or mock me. O my Saviour, thou knowest all things, enter my heart, and kill and make alive !

‘Purge me from every sinful blot,
My idols all be cast aside.’

And let it be now, that I may henceforth live wholly to thee."

"November 2nd.—This day I am 26 years of age ; so much of my probation is over, what a large portion of time. What little work is there done for God and eternity, and how much less from a right motive, and for a good end. Lord Jesus, I am altogether an unprofitable servant. I must lay my mouth in the dust, and plead guilty before thee, O my God ! yet for Christ's sake forgive. Grant me thy continued favour, and stamp thine image on my heart. Then with fulness of feeling,

‘ I shall cry to all mankind,
Come to the waters come ;
Jesus is full of grace,
To all—his bowels move,
Behold in me ye fallen race
That God is only love."

"10th.—I see and feel, that I ought to know myself better, I want anointing with the eye-salve spoken of in Rev. iii. 18. Much of this evening has been spent in company, and in light conversation. I felt loudly called on to retire for private prayer, but, alas, I did not yield, and the whole evening passed away without my doing so, thus my soul is robbed, and kept lean ! O my Saviour, take not thy holy Spirit from me, nor visit me in deserved wrath, but remember mercy !"

"15th.—I have suffered again from dissipation ; when shall I learn to keep my heart with all diligence ? when shall I dedicate myself, body, soul, and spirit to God ? O Jesus, if compassion be still with thee, maintain thy

right, and rule in my heart: so shall my added life show forth thy praise!"

"28th.—I have felt more sobriety of mind these few days past, and have been delivered from trifling conversation. Still I want more humility and meekness. Jesus, I come to thee, and claim thy promise. Fulfil the desires of my soul, prepare my heart for thyself.

‘Enter and dwell in me,
Spirit of power, within,
And bring the perfect liberty,
From sorrow, fear, and sin.’

Save me from myself, from expecting salvation by the deeds of the law, and drive or draw me to thy side, at thy feet let me ever lie and live."

"December 4th.—I have been again engaged in calling sinners to repentance; but how cold are my affections in this solemn work. O Jesus, thou seest my heart, quicken its desires and affections for thee, and the souls thou hast redeemed, give me more experience of the things which I preach concerning thy kingdom, in the heart of them who believe. Save me from being in the end a cast-away, and this night take and seal me thine:

‘With clearer light thy witness bear,
More sensibly within me live.’

O increase my faith in thy word, and strengthen me to do thy will."

"January 1st, 1826.—I see the beginning of another year, with resolutions to be more holy in heart, and devoted in life. Lord Jesus, thou art my only

helper, let me walk closely with thee this year. Make and keep me truly alive, for thy name and mercy's sake."

"4th.—I feel much condemned, because of my deadness to God, and some evil tempers yet undestroyed, but still I have hope. The promise is before me, 'I will receive them graciously, and love them freely.' O for more faith in the precious promises of my God and Saviour, producing in me love to him, and deadness to the world! I am not without desires to devote myself fully to the Lord, may he confirm and strengthen them."

"8th.—I have spent another Sabbath in the service of God, and certainly not without some advantage, yet I am not so earnest about the concerns of my soul as I ought to be, 'Why do I stand thus idle?' Is a question I have need to ask myself."

"15th.—I do not live sufficiently in the spirit of prayer: the command is, 'Pray without ceasing.' But on the whole, I have more faith and love, and hope yet to receive an increase of them. I believe it is the will of God I should do so. Lord help me to ask, and save me from asking amiss."

"18th.—I have been to Mr. * * *'s, and have had another opportunity of witnessing the power and sufficiency of Divine grace, I am ashamed and confounded before God, that I have not more experience of these things: I seem to make little progress. I study the word of God, and find wisdom and comfort therein, but I do not sufficiently apply it to myself, do not seek

as the first thing to feel its hallowing and enlivening efficacy on my heart. Lord Jesus undertake for me."

"February 14th.—I felt humbled and stirred up this evening, by hearing the experience of my brethren. What a short-coming creature I am; I ought to be alarmed at my state. O God give me those gracious fears, which will ever move me to seek and serve thee with all my heart; revive thy work in me, even in me, O Holy Ghost!"

"16th.—Heard Mr. Stoner. Am convinced that I take too much heed to the things of earth, and fail in regard for those of heaven, O Jesus, spiritualize my mind, that I may have life and peace; fix, O fix this wandering heart!"

"March 5th.—I still want more of the unction of the Holy One, to teach me all things, not speculatively, but experimentally. What fulness is in Christ! how much to know, to feel, to rejoice in. O for the will and, power to pray, the spirit of simple, saving faith, and an humble, earnest waiting frame of mind! O God, the giver of all, thyself bestow, 'Less than thyself cannot suffice!'"

"14th.—The mercies of God are great and abundant toward me; I am upheld and preserved in the way, notwithstanding my unfaithfulness. O that a more lively sense of his goodness may rest upon, and influence my soul!"

"17th.—I have this evening reflected closely on my motives, in what I do for God. I find I am far

from possessing a single eye in all things. There is much of an enthusiastic spirit, much heat of temper, and some degree of melancholy. Save me from these ! I feel too that unwatchfulness brings me to the door of hypocrisy. Lord Jesus, I all things want, help and bless me !”

“ April 2nd.—I have felt somewhat more of liberty, but yet am very deficient. I want to be more dead to the world and alive to God. I indulge in many things doubtful at best, and evil still obtains in my heart. Lord remove every idol, claim me as thy right, body and soul, for time and eternity !”

“ 8th.—I have had some liberty in speaking this evening, from 2 Cor. v. ch. 17. but am not satisfied, I want more experience of the working and grace of the Divine Spirit, more love to the Lord Jesus Christ, and more of the fruit of the Spirit, to be found in my heart and life. Lord grant it now !”

“ 9th.—I have this evening been brought more closely to examine my state before God, by the consciousness of the continued existence of unsanctified tempers, which frequently manifest themselves ; this I feel and deeply deplore ; sincerely do I desire and seek grace to hallow all my soul ; of this I have the promise and hope. Lord help me !”

“ 23rd. Sunday.—I have this day felt some power to overcome one evil inclination ; but yet I do not live to God as I ought. I want ‘the faith that works by love, and purifies the heart,’ I feel that the Lord may

complain of me as of those he addresses by the Prophet, 'Ye have turned, but not unto me.' O may I turn unto thee, O Lord, with purpose of heart, and serve thee in truth!"

"30th.—I have, (I think,) been able to speak with a degree of clearness at ——— but not with much faith, and with little real affection to the souls of the people. I felt this evening a tendency to pride, surely the enemy meditates my overthrow here. O Jesus, keep me humble, and frustrate his design! I am encouraged to cast myself fully on thee, thou canst in a moment make all wrong things right—let it be now—this moment!"

"May 2nd.—My soul is as it were divided, and my desires and affections are not entirely fixed on God, nor yet on the world, 'No man can serve two masters,' nor will I strive to do it, let me rather present my all in sacrifice to God, to whom my more than all is due; this is my reasonable service. Jesus help me to give it, and then accept the offering."

"8th.—O for more devotedness to God, more hungering and thirsting after righteousness!

'O when shall all my wanderings end,
And all my steps to thee-ward tend!'

Lord help me to serve thee in all things well pleasing, increase my faith in thee, love to thee, and zeal for thy glory."

"13th.—What pride and earthly contentment I have had in my breast this day, how often do I grieve the Holy Spirit, and thus rob my own soul of peace and purity. Come O thou divine and ever blessed Spirit to

my heart, soften its hardness, refine its dross, raise its affections, and fill my whole soul with thy fulness and love; then shall the sacrifices offered by me be acceptable in thy sight O Lord my God!"

"20th.—I have this evening suffered from disappointment; yet, I had prayed that the will of God might be done. I have reason to believe, it is the will of God; then O Jesus help me to say, 'Thy will be done!' Give me a meek and submissive spirit. In this as in many other things I have come short. O for sufficient grace!"

"27th.—I want my heart raising above the world, it yet grovels. On going to a sale this day, I cast my eyes on the words of our Lord recorded by St. Luke, xii. chap. and 33rd and 34th verses. I felt that the application of this to my heart came from above, and resolved to act on the precept,* but I want more of the faith that overcomes the world. Lord increase my faith!"

"June 6th.—I believe it to be good for the heart to be established with grace, and yet I do not labour as I ought to realize it. I am not so fully devoted to God as I wish to be, I live too much in and for the world, and cherish a compromising, temporizing spirit. Lord Jesus help me to be decided, to take thee as my master, and to resign myself wholly to thy service."

"July 2nd.—My mind and heart are not yet entirely above the world, still grace in my soul is a growing

* In fulfilment of the above, Mr Harrison visited weekly, some families, for the purpose of administering religious instruction, and comfort, and also pecuniary relief, several instances of this kind have only been made known since his lamented end.

principle. This encourages me to expect fuller and brighter manifestations of the divine favour and presence, and leads me to resolve afresh to love God alone, and worthily magnify His holy name. Jesus impart the power, and preserve me in its exercise !”

“August 17th.—I am not alive to God at present, my soul is turned a thousand ways by as many contending elements. O my Saviour let thy will be done ! I intend to go to —, if permitted ; let thy blessing go with me, and make me a blessing to others ; let my thoughts, words, and actions be under thy government ; plant in me thy fear, thy love, and a stronger desire to promote thy glory.”

“21st.—I have been to ———, but have not acquitted myself, as a good soldier of Jesus Christ. I have suffered from a spirit of levity, and if my example should be followed, what harm I have done ! Lord have mercy on me, and grant me to be more courageous for thee and thy truth.”

“22nd.—My mind has been much torn asunder of late. I am far too undecided for God, and do not engage in his service with sufficient heartiness. O my Saviour look down upon me, and do *in* me, *unto* me, and *by* me what seemeth good unto thee ; control, direct and sanctify me. I cast myself on thee with all my unworthiness, in earnest prayer, and humble faith !”

“September 14th.—I have been overcome with sloth this day. I indulge the flesh too much ; I want to deny myself, to take up the cross, and follow my blessed

master more closely and consistently. Lord thou givest strength to them who have no might, behold my helplessness, and on me the gift bestow."

"20th.—I am still cold in heart toward my Saviour, and do not seek his approbation alone, in all my actions. May I no longer seek the praise of men, instead of that of God; this darkens my mind and hardens my heart, for 'How can ye believe, who receive honour one of another?' is the declaration of Christ. Lord save me from this evil fully and for ever."

"27th.—I have been to the Quarterly Meeting, with a mind very indifferent to the things of God, and with much impurity of motive in all I have said or done. O my Saviour 'Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified!' O how evil is my heart! but thy Spirit can soften, and thy blood can cleanse it. I will hope in thy promise, let it be unto me according to thy word, cleanse, O cleanse me from all sin!"

"October 3rd.—Our Class Leader observed, that in his opinion, the too general inattention to the duties enjoined on our receiving the gospel, and our want of faith and purity, are the chief causes that the work of God does not prosper. I am condemned in this matter. Lord, thou knowest I would have 'Thy kingdom come,' save me from being an impediment in the way of it, and help me to aid in its establishment."

"31st.—My mind enjoys more light: I see more clearly, and have an increase of gracious feeling, but

my will is still perverse. I want the world, unbelief, and self rooting out, and faith—working by love, and purifying the heart, bringing in. O God grant my heart's desire !”

“ November 3rd.—Yesterday I was 27 years old. I have been through life favoured above many, with light, privileges, and opportunities, and nothing is more affecting to my mind, than the fearful contrast between my *advantages* and *attainments*. If ‘Where much is given, much will be required,’ I have need to fly with believing haste to the blood of atonement. O Holy and blessed Spirit, sprinkle it on my heart, and let it be now !”

“ December 10th.—I have felt somewhat better in my soul this day, the light shines more clearly, grace softens more fully, my desires and affections are quickened, surely it is the beginning of good days to my soul ; yet I have need to be humble, having nothing to offer God as a price for spiritual blessings, not even one gracious thought, I trust in him *alone*, who stands between God and me, ‘To lay his hand upon us both,’ Lord strengthen me by thy Spirit in the inner man.”

“ 19th.—My soul is still stirred up to seek more intimate fellowship with God, and love to him, yet what hinderances are in the way from myself and circumstances. I still have to ‘wrestle with principalities, and powers, and spiritual wickedness in high places.’ I have need ever to watch and pray, and on the Lord rely. Lord Jesus assist me to war a good warfare, and give me to be more than conqueror.”

“January 1st, 1827.—I have outlived another year, and how painful is the review. I have not sufficiently valued the Spirit's light and grace in my heart, and have thereby grieved him, which I am convinced is the cause of much of my darkness and disquietude. O God forgive, and then renew! Give me ever to be sensible of, and grateful for, the motions of the adorable Spirit, and, O make them more powerful and transforming!”

“26th.—I have this day felt a confusedness of mind, an indolence of spirit, and a wandering from God, which have turned from me many blessings, and have rendered the service of God of little profit to me. This is partly owing to bodily disease, but yet my mind is active and energetic in worldly matters. O what a heart I am possessed of, how ‘deceitful above all things and desperately wicked’ in all its motives, designs, and pursuits! I have need to watch its issues with all diligence, to pray against its evils with all prayer, to bring it to the channels of grace, and command it to wait only on God.”

“March 6th.—I want more sincerity in all my works: this is the first principle in religion, without which, nothing else can be accepted of God. If hypocrisy leaven the soul, all is bad, our best things are an abomination, and altogether defiled. Lord Jesus, make me sincere, let my heart be upright before thee, thou knowest all things, and thou seest a desire in me to walk uprightly toward thee, and men. O strengthen—confirm—and greatly increase it, that it may be far more influential in my conduct!”

“April 29th.—I have spent this day I trust to some profit—have found a gracious concern in my soul, about spiritual things—and a happy deliverance from many evils; I see in some measure my past error, I have sought to bring inducements to God to bless me, to the dishonour of his Divine Son, my only and all sufficient Saviour. O that he would grant me a full and constant deliverance from self, in all its workings, and a stronger faith in the once offered and all-perfect Christian sacrifice!”

“June 17th. Sunday.—If I were now called to account for my privileges, it would be, (I fear,) with shame and confusion of face. How little have I been in the spirit of my duty, how distant have been my nearest approaches to God, how much of death has been in all my profession of life, and how much of the world in all my spiritual exercises. Alas for me! ‘What can my weakness do?’

‘Jesus to thee my soul looks up,

’Tis thou must make it new.’”

“September 2nd.—There is a nearness to God, which is the peculiar privilege of ‘The pure in heart.’ This I have not, and cannot attain. I have reason to fear, that mine is too much a WILLING cannot. There is efficacy enough in the blood of Christ—grace enough in the Holy Spirit—power enough in Divine truth—to effect my sanctification, deeply stained as my heart may be. O for faith—living—working—purifying faith!”

“27th.—I felt some remarks from our Superintendent in the Quarterly Meeting, this day. In addressing

the Leaders, he urged them to examine closely their members on their present state, because he observed, some are always saying they do not get on so well as they wish; while their indifference falsifies their professions, for were they sincere it would occasion them much anxiety, and then doubtless they would be more prosperous. This is certainly right, and yet it makes much in me appear wrong. I profess to desire, and to be seeking for *full* salvation and yet I rest short of it. Could it be so if I were sincere?"

"October 14th.—I have felt much stirred up and comforted this day. In drawing near to God, I realized his presence and blessing; his word has been sweet unto my taste. I rejoice in the dealings of God with —— a friend of my own, who has found the perfect liberty of Christ. O when will the same blessing become the *one* object of my pursuit? When shall I resolve with Jacob 'I will not let thee go except thou bless me?'"

"November 4th.—I have erred this evening in speaking too long, it brings a deadness, and is altogether a great evil. I want more unction and power in my preaching, to make it useful. I am encouraged and determined to seek these blessings by prayer, through Jesus, by whom I have access to God."

"December 7th.—I have this day had to witness the death of my Father. It is a very painful visitation: he was greatly endeared to my heart, and his loss deeply affects me. I had the mournful satisfaction of being with him to the end, and now rejoice in the conviction that he is happy. Only last evening was I lamenting

before God my insensibility under his afflicting strokes, and now one has been given enough to break my heart; by far the heaviest I have ever received. O my Saviour suffer me not again to fall asleep, take my humbled, stricken heart, and seal it for thine own, henceforth and for ever!"

"January 1st, 1828.—I have lived to see the beginning of another year, and as a duty suitable to the season, I have entered into covenant to be the Lord's without reserve. I am conscious of living at too great a distance from him, and now seek 'a closer walk.' O Jesus by thy spirit now *enter, live, and walk* in me!

'Thine I am, thou Son of God,
Take the dear purchase of thy blood.'"

"February 19th.—I want a deeper sense of need, and power to cleave to God with purpose of heart. The world engages my thoughts, and I have to contend with Satan in high places. O for the *will* to fight, and *power* to conquer! I received the Sacrament of the Lord's Supper with much coldness, but with some profit.

'I must for faith incessant cry,
And wrestle Lord with thee.'"

"April 5th.—Since I wrote last I have been afflicted, but I fear I have not in the affliction obtained the good intended by my heavenly Father. My soul has been partially quickened and drawn to the Saviour, still it is in a great measure carnal and dead. I feel that I need more remorse for the past. I see that many opportunities of doing good have been lost, many duties

neglected, many wrong principles, motives, and feelings have been harboured in this breast of mine, yielded to, and acted on. I have need to prize the little feeling of shame and pain I possess, while reviewing these omissions. It is of the Lord's mercies, that I am not utterly consumed, or left without the softening and drawing influence of Divine love. Lord, give me not up, but make 'the barren wilderness, a fruitful field.' "

" May 4th.—I find that by attending the means of grace, my heart is made better; and that inattention induces a deadness, which renders spiritual duties burdensome. I suffer much from the world, it occupies far too much of my thoughts and time. I must engage more frequently, and earnestly in prayer to God, and must watch thereunto with all diligence. My all is bound up in religion, shall I then be cold and careless about it? God forbid! O 'quicken me according to thy word! "

" 11th.—I have had much liberty while preaching at Hooton Pagnall; the Lord is pouring out his Spirit on the people of that place. I felt his power, and rejoiced in his light and unction. O that my heart were ever alive to God, how happy and useful would be the whole of my life!"

" 25th.—I feel it my bounden duty to record the goodness of God manifested in my preservation in the time of danger. I have received but a slight injury, when it might have been very serious. O my Saviour, may I not only be disposed to record thy watchful care, and love, but let my heart be filled with gratitude, and my life be a whole burnt offering to thee."

“ July 26th.—I feel I have need to watch my ‘heart with all diligence, for out of it are the issues of life.’ I have need to be more careful of the designs I cherish, as well as the principles on which I act. I love the praise of men, and too frequently seek it. I want my purposes and aims purifying, my eye making single, my choice guiding by grace, and my affections raising to heaven. I might and must watch against evil, and cleave to the good. Lord help me!”

“ December 21st.—My mind is wandering, and my providential path seems to be lost in darkness; yet I thank God that I am not without spiritual light, and though it is not so abundant as it ought to be, it brings me to his feet, and leads me to wait only upon him. May I never rest until I am created anew ‘to love and to good works.’”

“ March 21st, 1829.—Though it is long since I wrote, yet I am conscious that I have made but little progress in spiritual things; my mind is still too much in the world, gracious affections seem feeble, and the things that remain are ready to die. I am carried away by trifles, and am far from being under the control of grace in all my faculties, and at all times, yet this is my privilege, and duty as a Christian. O thou ‘who wilt not break a bruised reed, or quench the smoking flax,’ have mercy on me, strengthen and save me, for thy Son’s sake!”

“ May 10th.—I am backward to put my state into words. I have some reason to fear that I am sinking

into that worldly, dead, and formal state that I was in before my serious affliction. I have lost something of those piercing views of spiritual things, of the evil of sin, of the necessity and importance of religion, and of the insignificance of earthly things, which I then possessed. O how trifling are the most weighty of this world's undertakings, in comparison of the things belonging to the soul and eternity ! Lord save me from drawing back !”

“ July 7th.—I have of late been the subject of affliction. What mercy is there in this ! It has again raised me from things low and grovelling, to cleave to Christ, and choose him as my portion, and to trust in him as my Saviour. Yet I am reluctant to see and know the worst of myself, and have reason to fear, lest, in the end I should be found with those who love darkness rather than light.”

“ September 9th.—I have been much indisposed in body, and have had some fear of death. I suffer my moments of health to fly unimproved, but conscience reminds me of them in the season of sickness. I am prone to hypocrisy in health, but in affliction the covering is taken away. On examination of my own heart, I find myself in danger of allowing unbelief and slothfulness to remain in my spirit, so as to lead me to forsake the living God. I have need not only to consider my ways, but more fully to turn my feet unto thy testimonies. O my Saviour, I come to thee, just as I am ; I cast my guilty soul on thy atonement, and

my sinful, wandering heart on thy power and grace ! Pardon and save, accept and renew, keep and govern me !”

“ October 29th.—I adore thy condescension and love, Almighty God in the favour thou showest me, notwithstanding my unfaithfulness, my doubts and fears. Let thy work prosper more fully in my soul. Grant that I may rise higher, and sink lower ; come and sit as a refiner and purifier in my heart, that I may offer unto the Lord an offering in righteousness.”

“ November 2nd.—I have this day attained my 30th year, and am deeply impressed, while I consider, that so much of my short life is gone, never to return—gone to relate the thoughts and actions which have characterized it—gone to bear on my eternal destiny. How deceitful is my heart ! I have attained the maturity of my earthly existence, and yet I am prone to regard myself as a youth, and act upon the reckoning, by indulging in youthful levities, and follies. Lord, ‘ so teach me to number my days, that I may apply my heart unto wisdom.’ ”

“ November 22nd.—I am, alas, after all my efforts, for something higher, and better, still under the power of many evils, and imperfections ! And is there not a cause ? The hinderance must be all in me. I do not sufficiently cry to Christ, and do not bring all in simplicity and faith to him, and thus I lose myself. The Lord has visited * * *, and wrought a mighty change in him, so that I am constrained to think the first is last,

and the last first. May the Lord animate my soul; while I write, I find two hinderances in the way—*worldly care* and *dissipation*. My spirit is cast into the *fire* and the *water*.”

“ March 14th, 1830.—I have for some time, left off keeping a record of my state, this has been a loss to me; perhaps the true reason for giving it up, was a sense of declension, and a reluctance to put my views and feelings into language, for the same reason that an insolvent tradesman would dislike to balance his books. I see great advantages to be gained by doing it FREQUENTLY, if not *regularly*; a review is more easy and tangible—progress is noted more clearly—wants felt more deeply—effort is better directed—and the gift that is in me is stirred up more fully. In this I would again begin to do my first works; and do thou O God bless the undertaking, let thy Spirit illuminate—quicken—and invigorate my soul: may I have spiritual discernment to trace, and register the workings of thy grace within; let all be recorded under thy guidance, and may it be rendered by thee, a blessing to my soul.”

My plan, is—

First.—“To write my religious views and feelings—my wants and sins—the most effectual way of getting those wants supplied, and sins removed—the blessings, and privileges enjoyed by me—and the best means of retaining, and improving them.”

Second.—“To record those circumstances, and events which appear to be the calls of an all-wise and unerring

Providence, and to draw instruction, and profitable inference from them."

Third.—"To note down in brief, those views, convictions, and feelings, which *hearing, reading, and meditating* on the word of God may suggest, and which forcibly strike my own mind."

"March 15th.—We have this day, laid the foundation stone of our new Chapel; and O most gracious God! as without thy blessing, nothing can prosper; as without thy Spirit, nothing good can be effected, do thou sanction and bless our undertaking; may the glory of the latter house exceed that of the former. May the Spirit more powerfully own the ministrations of truth—hear and answer prayer—convince and convert sinners! For this we ask in faith; grant our heart's desire!"

"19th.—While at the market, I suffered my mind and heart to wander, yet I feel the *restraints* of God's grace constantly near. I want ever to realize the experience described by the poet —

'Careless through outward cares I go,
From all distraction free:
My hands are but engaged below,
My heart is still with thee.'

O my Saviour, grant that this may be my happy state!"

"April 4th.—I have been much engaged in worldly things of late, and my mind has been thereby carnalized. At the Lord's table this morning, I had to fear lest my carelessness of spirit, should make the ordinance

a *curse* to me, rather than a *blessing*, but in the after-part of the day, I felt the reviving influence of truth, and grace; the flame of love was kindled afresh ‘on the mean altar of my heart.’ O may it for God’s glory ‘burn with inextinguishable blaze!’ ”

“ 24th.—My judgment is but of little use to me, in a spiritual point of view, and Why? Because there is a want of right principles in my heart, of humility, faith, love, devotedness to God. Alas, I all things want, and yet what coldness in asking, and indifference about possessing! Lord save, or I perish!”

“ May 5th.—I have felt my mind stirred up by attending the class this evening. I see more and more the importance of intimate fellowship with God; this alone will keep the leading powers and passions of my mind in a state of subjection to Christ, and preserve my garments unspotted from the world.”

“ 9th.—I have this day had to groan under a hard, dead heart, on which neither fear nor hope, seems to operate. My mind is earthly, and this produces a dearth within. I have partly laid it to the body, but my spirit is active in worldly things, and soon carried away by them though grace resists. O Lord save and bless me! I am not worthy of the least of thy mercies, yet for Christ’s sake, look on me in love.”

“ June 2nd.—I have found this to be a day of struggle, but not of perfect victory, yet I trust I have not only discerned more clearly, but have been brought to feel more fully the way wherein I must walk the way of faith.”

“19th.—I am sensible of many advantages to be obtained by early rising, and yet in this I fail. I have long resolved on practising it, but have been overcome in the attempt. Shall I then give up the effort? Shall I not rather make another trial with *prudence* and *prayer*? I must retire sooner to rest, for want of this a dullness and languor of body obtain in the day-time, and an out-of-place wakefulness succeeds in the evening. Sleep in the early part of the night, I am told, is the most useful and refreshing. I must also have some object in view, a motive for leaving my bed early. Lord set my heart on fire for thyself, then shall I have a sufficient motive, pure and constant. Amen—Lord Jesus!”

“June 23rd.—I have felt rather low this day, but found the class-meeting an asylum from the world, and a cordial to my care-worn spirit. It greatly raised and strengthened my heart; we had all present but one, and though all had to complain of themselves, yet it appears that God is carrying on his work *in* and *among* us. I am humbled and thankful. O may I be of good courage in the Lord, and may his blessed work still prosper in my *soul*, in the *church*, and in our *village*!”

“July 8th.—In conversation with ———, she spoke of ———, who was frequently overcome by irritability of temper, and of late has lost his reason, and is now groaning under covetous delusions. I see in myself much to fear; I am naturally and almost daily irritable. I deplore the evil, resolve and pray against it, and yet how often I fall into it, and how justly might God give me up to strong and tormenting delusions. Lord save

me from it. I must begin again to strive against it. O strengthen me and enable me to overcome by thy grace !”

“ September 8th.—I have a great hinderance in regularly recording my state, from the suggestion that I have no experience ; that the workings of my mind are too powerless to be called by that name. Is not this a device of Satan ? I must have experience either of the power of grace, or sin. A close watch over my own heart, will certainly give me to know which of the two it is, and the record in either case, may, by the blessing of God be useful to me. Thank God, with all my fears and failings, I have some experience of grace. O for more ! But in the past and present, there is a demand for gratitude, praise, and renewed dedication to God.”

“ October 24th.—My mind is like a neglected garden, barren of good and filled with rubbish. Duties neglected—talents unimproved—affections languid—and opportunities lost. How much I want. Alas, I all things want ! O my Saviour, I come to thee, thou hast died to save *me*, a poor helpless sinner. Thy Spirit draws my heart to thee, take Thou, O take it ! Thy blood can wash out every stain, thy grace can cancel every evil, and thy presence fill it with joy, and fruitfulness ! For this I earnestly seek. O grant my heart’s desire !”

“ November 7th.—I pray frequently, but I fail in the manner, and too often lose sight of the end. Instead of my expectation being fixed steadily

on God, and his blessing, through Jesus Christ, I have often been misled by contrary feelings and fears. Surely in *any* state of feeling, our case should be fully made known to God, who has promised to answer our supplications, and afford his grace to help in time of need. We ought then to persevere in prayer, and look alone to Christ, whatever be the emotions of our heart."

"14th.—I still find, that a proper use of the means is necessary to maintain spiritual mindedness. I heard the sermon this morning, with more than usual pleasure and profit. The Spirit is stirring up the gift within me, and I feel an earnest desire to be a man of one business. My spiritual enemies stand aloof at present, but are waiting at no great distance, to renew the attack. Lord help me still to fight, and more fully to conquer."

"16th.—I have felt encouraged by the consideration, that Divine grace, can destroy the strongest evil propensities, uproot the basest, and vilest affections, and plant and prosper the fruits of holiness in the most barren soul. Christ cannot dwell in a heart where sin is loved and cherished, but he will enter where sin is hated, and renounced; 'to destroy the works of the devil,' and take possession of the heart as his righteous and desired abode. Then O my Saviour, come to destroy all sin, and occupy fully my poor unfaithful heart!"

"December 9th.—I suffer myself to be too much at the mercy of the winds and tides of this world's prosperity or adversity. I am soon elated by one, and depressed by the other, yet these things try my faith,

and by watching their effect upon my state, I learn much of myself—I feel my need of *abiding* grace, of the power of God *resting* upon me, and *remaining* with me, this, doubtless is his will concerning me, and he has made provision for it. O may I still seek, and speedily attain it !”

“31st.—This is the last day of another year, and surely it becomes me to review it carefully, now that I am standing on its verge. My first inquiry must respect my inward spiritual improvement. Is my faith stronger, more free from wavering, from doubts, and unbelief? Does it produce in my soul, clearer evidence of things not seen? unite me more closely to the Saviour; bring to me a more constant sense of his presence, and love? and cause me to lay all at his feet in confession—sacrifice—and holy humble love. Do I feel more *interested in that great act of redemption which took place on Calvary*—the one offering made for sin, and in his mediation, now carried on at the right hand of God? Do I feel that it is carried on in my behalf, and have I the effects of it, in freedom from guilty fear and condemnation? Again, Does my faith secure me more experience of Christ’s kingly power, are the lust of the flesh—the lust of the eye—and the pride of life destroyed, or subdued? Do I love his sceptre as his cross? If I could answer these questions on faith as I ought, the others would not, I think be difficult. Faith is the leading grace; as to time and importance, it influences the mind, the heart, and the hand. Yet in this, I am most deficient. Lord increase my faith,

that I may grow in grace, and in the knowledge and love of God !”

“ March 8th, 1831.—‘ Received ye the Spirit by the deeds of the law, or by the hearing of faith ?’ The light of the Spirit is not obtained by any effort of the understanding—his convicting power is not realized by application—his witness to our adoption, is not enjoyed by logical deductions—and his grace, [desire, love, joy and peace,] is not obtained by any regulation of the passions : No ! Faith is the grand, the only recipient. Lord give me this faith. May I attend—listen—watch—possess the hearing of faith ; and then the faith that cometh by hearing.”

“ June 4th.—I have an opportunity of benefiting some relations, who are visiting us ; I want, in my attempt to do them good, the highest motive. It must not be made for the sake of consistency, not merely to secure my own credit, to recommend Methodism, or gratify myself. No ! These motives may be innocent, but are not sufficiently high and powerful. Eternity is near, their souls are at stake, another opportunity may not occur, I am responsible for the improvement of the present—shall have to give account at the bar of God. Lord Jesus bring these solemn considerations home to my conscience, that they may become the main-spring, and regulator of all I do, for thy name’s sake !”

“ August 28th.—I have suffered myself to be overtaken in a fault, and have given power and place to one temptation. ‘ Ill-pause’ came in, and ‘ Resistance

died.' I want more alarm at, and dread of sin, more softness of heart, and love for the Saviour. I am never so profited as when sitting at his feet, or so safe as when clinging to his cross."

"September 13th.—I seem to be always complaining of barrenness, and yet if I did so sincerely, surely I should get it removed. I feel such a backwardness to self-denying effort for spiritual things, closet duties are cold and uncollected, and public ones dissipated and un-affecting. I find secret prayer to be easy and useful, when the spirit of watchfulness is cherished, and the reverse when it is neglected. 'And shall I ever live, at this poor dying rate?' God forbid! I will begin anew. Lord, help me to watch against *myself*, the *world*, and *sin*."

"November 2nd.—I have this day completed my 32nd year. And is so much of my short life already gone? O how treacherous is my heart, even on a fact so plain! How ready to think I am yet young, how little consideration of my manhood, and alas, how little maturity of christian experience! Here I stand confounded for all that I have done, though God is pacified toward me. I should have difficulty in believing that a person had any real religion who had lived as I have. Lord save me! Lord save me, for Christ's sake!"

"February 6th, 1832.—I have no want of evidence that the Holy Ghost lives and works within me, but have sadly failed in attention to his light and grace, the conscious want of a single eye, seems to paralyze all my efforts, while indolence and irresolution prevent

my rising to higher ground in experience. Lord help me to wait on thee, and do thou show me thy salvation."

"April 20th.—

'O how quickly doth my heart,
From the living God depart!'

How ready I am to suppose, that if this matter were put right, the other business settled, and that difficulty arranged, my mind would be at rest, and my soul would prosper in religion. Thus I lean on a broken reed. Lord, I see the folly, and evil consequences of confiding in such uncertainties; wean my soul, and save me from every false way."

"June 12th.—At Ackworth Missionary Meeting, spoke with more than ordinary self-possession, and freedom, but not with that singleness of eye, and purity of feeling, which so holy a cause demands. Heard —, on the peculiarities of the christian character, with the advantages of holding on our way, and waxing stronger and stronger. His application was close. I felt my own deficiencies, and resolved to renew my application to the Throne of grace, and to the atoning blood."

"20th.—At the prayer-meeting, I found enlargement of heart, and much liberty in public exercises. I am (I hope) more firmly and closely built on Christ, the rock of ages, yet my experience still varies. At one time, I yield to unnecessary depression, and then pass to the opposite extreme, and I fear that my affections and faith are as inconstant as my feelings. O for establishing grace, and more abundant love."

“July 5th.—I have still to complain of unfaithfulness in spiritual things. My mind is ill-regulated. Perturbation of thought, worldly anxiety and unbelief have far too much sway. The Bible has not been read with prayerfulness and devotional feeling. I must redeem more time for this duty, rise earlier, labour for a fixedness of attention and spiritual discernment, that I may greatly profit by looking into the perfect law of liberty. I thank God for the purpose and design to do his will. May he help and save me from temptation to neglect it.”

“14th.—My spiritual state is but little improved, yet I do not feel so deeply concerned about it as I ought, otherwise I should more steadily pursue the things before me. I want all the Apostle prayed the Ephesians might possess, Eph. iii. 16—19. Lord deepen thy work in my heart! I would ‘hunger and thirst after righteousness.’ Give, O give, the keener appetite for thee—the enlightened desire—the steadfast faith—and the glowing love of full redemption.”

“August 27th.—I have felt the want of the means of grace, especially the class-meeting. I would not depend on means, but yet how helpful are they to my soul. Perhaps I do not get all the good in their use that it is the will of God I should, but certainly the loss of them for a season discovers their importance more clearly. Badly as I often get on with them, I do *worse, far worse*, without them. The evil influences within and about me obtain more power and place, and the good in the same proportion decline. I have reason to

fear. Lord help me to cry to thee! Dethrone every usurper in my heart and take up all the place!"

"September 1st.—A circumstance has this day occurred in our neighbourhood which shows the necessity of attending to the leadings of Providence, and how serious through life may be the results of one departure from this duty. 'Lord help me to acknowledge thee in all my ways, and do thou direct my steps.' I have had much assistance and comfort in public this day. O for more love to Christ and the souls he hath redeemed; that I may gladly spend and be spent for them, who have not yet my Saviour known!"

"3rd.—With feelings of shame and remorse I record my present state. My mind is overcharged with the cares of this life, it is kept immersed in business. O how dark, dead, and cold I am! I feel a hope of better things it is true, but I want more diligence and faith in the use of appointed means, to examine self more closely and renounce it more fully. The love of human praise has of late crept into all my actions. I find it at the bottom of every other motive, thus self is taking the place of God in my soul. Lord give me grace to conquer SELF. I know it only cometh forth by *much* prayer and fasting. Give me the will and power to pray—hear and answer."

"October 11th.—I have found my mind more peaceful and fixed on God of late; yet it is far too soon drawn aside. Lord how frequently do I dishonour thy name, cause, and people. Hallow my heart now and henceforth, that I thy mercy may proclaim."

“November 25th.—I have been of late deeply impressed with the necessity of a direct and constant application to Christ Jesus the Saviour. With him as the author of salvation, I have to do. To the merit of his death, the prevalency of his intercession, and the gift of his Spirit, I must ever look. All, all I want is here. I have been reading Jeremy Taylor’s ‘Holy Living,’ and feel increasingly, the necessity of doing all for God’s glory, and as in his presence. Lord how helpless I am in all things, strengthen and direct me.”

“December 16th.—I have this day been meditating on the great and indispensable requisite for preaching successfully the Gospel of Christ, *deep personal piety*. I am convinced that this lies at the foundation of all power and usefulness, for when the heart is right with God it will be equally so toward his truth, and the souls of the people. This eminently, and alone, prepares for every duty toward God or man. Here again I fail. I do not possess humility, faith, and love, in such an exalted degree, as to qualify me for public usefulness. God might righteously cut me down as a cumberer of the ground, and yet he condescends to dig about, and prune my soul, that I may yet be fruitful. I am affected by his love, and now resign myself fully to the power of his Spirit. I must however not only be passive in the matter, but must seek earnestly and anxiously for all his grace. Lord help and bless me.”

“April 21st, 1833.—I have felt an increasing backwardness to record my state. I am afraid it has proceeded from undue effort and anxiety in, and about the

world. The word of God tells me of the evil and end of this, and yet how soon am I overcome! I am resolving and praying against it, but do not obtain a perfect conquest over it. While I look at my heart and state, I could sicken and turn away, and yet it is at the peril of my soul that I do so. What can I do? I must look alone to Christ. 'Other refuge have I none.' As a poor hell-deserving sinner, I press to his feet, and dare to look up."

' His blood can make the foulest clean.

His blood avail'd for me.'

Glory be to God, I am not too far lost to be saved, or too polluted to be cleansed, or too feeble to be preserved. Strengthen the things that remain, O my God !"

"January 11th, 1834.—Since I last wrote, I have had many changes to pass through, things painful and pleasing, obvious and mysterious, apparently friendly, and the reverse; however, hitherto the Lord hath helped me. I have often experienced the interpositions of his Providence, in a remarkable manner, and his love in Christ has been abundant toward me, yet, what returns have I made, how little of grateful feeling and affection have I cherished and expressed, how often have I numbered my miseries rather than my mercies, remembered my calamities rather than God's blessings! Perhaps, to this I am naturally disposed, and have therefore the greater need to seek grace to change the bias of my mind, and produce a thankful spirit."

"July 21st.—I have not this day, had any strong temptation, my mind has therefore been calm and clear.

I think on the whole, I am doing somewhat better, but my efforts for full salvation want energy. I ought to be instant in season and out of season, in the great business of serving God. The means are refreshing to me, my heart is under a gracious and softening influence, which must be divine, and I am not without faith, but with all my helps and encouragements, I get on very slowly, and have need to be humbled and ashamed before God."

"August 24th.—I have felt quickened this day, in the house and worship of God. I am seeking for more of the Spirit's fulness and power, without which, all my meditations—resolves—prayers and efforts are unavailing. I cast myself on the promise of God, and on the sacrifice of my adorable Saviour, for the gift and grace of the ever blessed Spirit."

"November 2nd, 1840.—I have this day attained the 41st year of my age. I feel almost alarmed at the rapid progress of my life, and am called seriously to ask where am I in my Christian course? Ah, how little experience I have! How little is effected by me, in reference to Eternity, how confused my knowledge of divine things, how weak my faith, how unsettled my principles. Lord help me to act and think no longer as a child, let me feel more of manhood, and carry it out in all its bearings."

"August 9th, 1841.—Attended Womersley Church Missionary Meeting. Was exceedingly pleased with the clearness of the speakers on the necessity of conversion, the simplicity of faith, and the privilege of assurance of

pardon by the Holy Ghost. How valuable is truth, saving truth: may I hold fast my confidence therein, steadfast unto the end."

"April 19th, 1843.—I have had some weeks of severe and painful exercise, arising from the conviction of my unfaithfulness under continued privileges, and my unfitness for rendering an account to God of the deeds done in the body. This has been chiefly produced by alarm at my approaching end. I have found my health failing, my life is at best uncertain, and fears have run high that I should be found by death out of Christ, after all his warnings and entreaties. I have been led to cry for mercy, and I trust not in vain, and have felt the suitableness of that passage of God's word to my state, 'The Lord looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.' O how merciful and long-suffering is our God, how precious is the atonement made by Christ! Lord help me to plead for the clearer manifestations of thy mercy and grace to my soul, to enable me to walk more circumspectly—to pray more frequently—to watch more closely—to walk with God!"

"29th.—Preached this evening with much fear, but some good feeling. At the prayer-meeting, was encouraged to plead after the example of Jacob, and not without success. I felt a nearness, a fulness, a sweetness, something approaching to what I want, a *more perfect* assurance of my pardon."

“ May 7th.—Somewhat better in health, but not sufficiently grateful, am afraid lest my usual coldness should return, Lord *keep me still awake*. Spoke at Elmsall lovefeast—dwelt on my painful exercises, sins, and fears, and not sufficiently on my Saviour’s love to me. Lord Jesus, forgive my neglect, in not offering that praise which glorifies thee Let me think more *of*—converse more *with*—and believe more *on* thee; while self is abased, let it not be so much dwelt on, rather let me rise to thee the only fountain of grace and goodness.”

“ June 5th.—Since writing last, I have passed through some trials, but through mercy, have had many seasons of spiritual profit, if not of equal enjoyment. I feel the necessity of being always ready for death! Lord make me more simple, humble, and holy. Just about to start for Pontefract, to take the chair at the Missionary Meeting. O what perturbation, what fears for self, all showing too much of self seeking! Lord, not only confirm, but increase my heart’s desire to work and speak for thee. *Use me for thy glory. Be thou alone exalted.*”

“ 15th.—Faint in spirit, and feeble in body, yet looking to Christ as my only help.

‘ All helplessness, all weakness I,

On thee alone for strength depend.’

I feel a nearness of access, and an earnest desire to press into all the fulness of Gospel salvation, yet I want the full, the hearty embrace of Christ’s merits, and Christ’s power to save. Lord Jesus, increase my faith!

‘ I nothing have, I nothing am,
But Jesus died for me.’

I *must* not, I *will* not, undervalue the work of Christ. I *must*, I *will* believe for all he has promised to me, even to me.”

“ July 17th.—Convinced that I wanted more of the faith by which the benefits of Christ’s death and intercession are received and enjoyed, troubled with the fear that I might perish at last through the want of it, I retired to wrestle with God this evening, he heard my prayer, and for Christ’s sake poured his blessing upon me. My heart was particularly humbled, softened, and filled while I pleaded the word of faith, which is given to me, and which I claimed for my own soul. Confessing Christ Jesus, as my only, and all-sufficient Saviour, and believing in God as having raised him from the dead, and considering the truth of the declaration, ‘ Thou shalt be saved,’ I laid hold on this, it is true, Christ is my Saviour. He died for me, and now I come to him, raised by my forgiving Father from the dead, and saying to my soul, ‘ Abide in me.’ ‘ He that believeth on me, out of his belly shall flow rivers of living water.’ Lord Jesus, I must not, will not doubt, thou hast saved me fully : help me to hold fast unto the end. Come in and sup with me. Amen—even so Lord Jesus.”

This is the last entry in Mr. Harrison’s Journal, and it is unusually beautiful, and eminently satisfactory. During the latter part of his life, he often remained below after the family had retired to rest, in order to pour out his soul in prayer to God. So fervent and

earnest were his petitions, that his now afflicted widow was frequently unable to sleep while he was thus engaged. On the night referred to under the last date, he pleaded long and fervently for full salvation, and for some minutes nothing could be heard but the vehement cry, O Jesus! O Jesus! O Jesus! On retiring to rest, he declared with strong emotions, that he had received a measure of the Spirit which he had never previously enjoyed. He was perfectly aware himself, (though from motives of kindness, he concealed it from his nearest relatives,) that from the nature of his disease, death might speedily and suddenly occur. For this he prepared himself, settling as completely as possible, his temporal concerns, and seeking by every means in his power, to be constantly ready for the Bridegroom's voice. During the last few months of his life, his principal aim was to obtain and secure the white linen spoken of in Rev. xix. 8. He often called on Mrs. Harrison to suspend her secular duties, and join him in seeking it. His conversation in every place and company was eminently spiritual, affectionate and useful. He lived with Eternity fully in view, and its realities and glories, made a suitable impression on his spirit, and produced appropriate fruit in his life. He preached on Sunday Morning, September 17th, at Badsworth, on Rev. iii. 20; and at South Elmsal in the afternoon, on Rev. xxii. 17. There were many things in each sermon, which viewed in connexion with his sudden removal, were particularly striking and impressive. On the following Wednesday, he took Mrs. Harrison to Wakefield, was remarkably affectionate and

cheerful during the day, and on somewhat reluctantly taking leave of her, presented her with his pocket Testament, with the request, that she would read it as often as she could. That night he settled as fully as possible his temporal affairs, and likewise wrote some of his intentions for the future. The next day he complained of weakness, and referred to an attack which he had had in the night, but was unusually composed and happy. His men were employed in carrying corn, he went on the stack about seven o'clock to assist them, but his labour soon terminated ; in a few minutes he told them to stop, endeavoured to assume the attitude of prayer, lifted his eyes to heaven, while a smile played on his intelligent countenance, and falling on his right side, instantly expired, in the 44th year of his age. "Blessed are the dead that die in the Lord."

The piety of Mr. Harrison was undoubted, intelligent, and mature. This was readily acknowledged by all who knew him, and will be sufficiently obvious to those who obtain acquaintance with him, by means of his diary. "The word of Christ dwelt in him richly in all wisdom," and the Holy Ghost by the instrumentality of faith, gave it life and power in his heart, so that it not only enlightened his understanding and directed his steps, but also hallowed and governed the *faculties, exercises, and issues* of his mind. To honour God was the uniform desire of his heart, and to find acceptance with him the effort of his whole life. For some time before his death, it was manifest that he had a growing union with his living Head, and an increase of faith in

his saving power. To a friend he said, "When I think of my distant walk, and great unfaithfulness, I am almost agonized." On being referred to the atonement of Christ as the only adequate source of safety and comfort, he exclaimed with strong feeling, "Yes, yes, but there is the getting at it, I want the faith that every moment savingly and consciously connects me with his blood." This he afterwards enjoyed in a very eminent degree. Humility was a very prominent feature in his character; he seemed ever to live and act under the conviction, that sin, imperfection, and unworthiness belonged to himself, while anything good in him was the gift of God. This is proved by his diary throughout, and will account for many of the strong censures which he passed on himself, and the difficulty which he found in admitting the existence of any thing good in his heart. His acquaintance with himself was remarkably close and extensive, and he seemed to be ever disposed to acknowledge and record the most disadvantageous results of self-examination. While he saw, he certainly hated and struggled against the evils of his heart, and life, and though never satisfied with his own state, others could see that he obtained grace to conquer and sanctify. He likewise placed the standard of Christian attainment *high*, had enlarged views of the fulness and saving power of Christ, and of the privileges of New Testament believers, when therefore he turned to look at his own experience, knowledge and practice, they appeared limited and insufficient. In conversation with a friend who professed the enjoyment of entire sanctification, he asked for a detailed account of his state

that he might know more correctly what was comprehended in the blessing. It was given, and at the close he said, "All that I *feel*, and yet sometimes question my justification." This is no proof that the person with whom he conversed, was mistaken as to its nature or possession, for it could not be more consistently held and developed than in his case, it proves rather the exalted estimate formed by Mr. Harrison of spiritual attainments, and should serve to interpret many of his own statements of personal experience. His humility rendered him accessible to the poor, afflicted and sorrowful, led him to esteem others better than himself, and to take the lowest place among his brethren.

Another feature in his character was steadfastness, with him there were no sudden impulses of excitement, followed by long intervals of coldness and inactivity, no bounds, no stops, no deviations, all was even, regular, onward, by nature and grace he was formed for sobriety, and in his whole deportment, he presented a perfect contrast to those who are given to change. Eminently grave and reverential in his spirit and manner, every thing divine commanded his deference and deeply impressed his heart. The fact that he was under the searching eye of God, seemed to be ever present and ever powerful. Who has not felt the subduing and impressive influence of his God-fearing deportment and conversation, and while listening to the solemn tones of his voice in the sanctuary and elsewhere, has not yielded in feeling to the sentiment, "Lo God is here, let us adore." He was naturally of an anxious turn of mind, this was constantly expressed in his countenance, and carried into

all his pursuits. Unlike some who dishonour their religious profession, and place themselves in perpetual difficulties by slothfulness and inattention to secular duties, he sought to be diligent in business, while fervent in spirit serving the Lord. His activity in temporal things did not proceed from a covetous love of gain, but rather from a sense of duty, this is sufficiently proved by the fact, that a large portion of his time was spent in gratuitous services to Families left under his care, over whose interests he watched as anxiously as his own, in addition to which he was never known to refuse his aid when sought for the cause of God. Too many are restlessly, anxious about the world and its concerns, but are indifferent to the claims of the church of Christ, not so with the subject of this memoir, he cheerfully gave his time, influence and substance to aid her undertakings; some are commendably anxious to know their actual circumstances as to this world, but not equally so as to their state before God, whereas Mr. Harrison manifested the greatest solicitude on this point. To a friend a short time before his death, he observed, "I have lately had much comfort from thinking about the Passover, the children of Israel sprinkling the door-posts with blood, and then taking refuge in their houses from the destroying angel. I could conceive," he continued, "Of some timid Israelite groping his way through a dark passage to see if the blood was there, knowing that the preservation of his life depended on the blood being there according to the will of God. How anxious would he feel to see that all was right! after he had seen the blood, and gone again

into his house, I could suppose that a second time he would become uneasy, and again examine the door-post. Now if an Israelite would feel thus concerned about the blood that was to save him from death, being on the post, how anxious should I feel to have the blood sprinkled upon my heart, by which alone I can be saved from *eternal* death." Again, he said, "I see how essential it was for the Israelite to be *in his house*, and how essential it is for me to be constantly *in Christ*." Would it not be well for many to cherish a similar concern on this important subject, that they may obtain the requisite safety.

As a Local Preacher, he was possessed of more than ordinary talent, was original, and comprehensive in his views, and clear, scriptural, chaste, and earnest in his statement of them. His mind was richly stored with the word of God, which he carefully studied, well understood, and cordially embraced. His manner was mild, earnest, and solemn; his spirit humble, affectionate, and devotional, and his preaching, eminently encouraging, evangelical, and useful. His pulpit labours were much desired, and highly appreciated throughout the circuit. He possessed a large share of the confidence and love of his brethren, and sought their advantage to the extent of his ability. He proposed the appointment of a special meeting, for the purpose of mutual converse on personal religion, and other subjects connected with the work in which they were engaged. In that meeting many counsels were addressed, prayers offered, and purposes of renewed fidelity to God formed.

The Sacramental bread was broken, the wine poured out, and the ministers on the circuit with their lay brethren, unitedly approached the table of the Lord. All felt it eminently good to be there, and separated refreshed, united and greatly benefitted. The effects of that meeting were felt and seen after many days. Mr. Harrison began and ended his public course with the same subject; his first sermon being founded on Isaiah, lv. 1., and his last on Rev. xxii. 17. On the back of the plan which he was fulfilling at the time of his death, is found the following record, "Lord Jesus make me a partaker of thy salvation, thy full salvation, that I may no longer ignorantly worship an unknown God, but tell to others what I have seen and felt of thee. As a sower may I have in myself the seed, Lord give that seed, as one who stands up to dispense the bread of life, may I partake of that bread more largely myself, may I eat abundantly, and be satisfied. Lord Jesus, I would cry, (I trust better instructed,) yet in the same words that some did to thee, *evermore give me this bread!* John, vi. 48—51." This sufficiently shows in what spirit he undertook the labours contemplated by that plan, the completion of which he left to others. The qualities of his heart and mind rendered him peculiarly valuable in the domestic circle: how much his afflicted widow and fatherless children have lost in his love, counsels, prayers, and presence cannot be computed, even by those best qualified to judge; how much many other families over whose interests he exercised a watchful and directing care have lost, who can tell? How much a large circle of pious and intelligent friends have lost,

who knows ? and how much the church to which he was joined, has lost in the withdrawal of his moral influence, sanctified talent, and edifying example cannot be determined ; but that in him much is lost is universally acknowledged and deeply felt. It cannot be thought otherwise than mysterious, that two such men as Mr. John Harrison, and Mr. John Robinson, late of Knottingley, men, of kindred spirit, great excellence, and general usefulness, should have been removed from the Pontefract Circuit, by death, within nine months of each other. It must ever be the duty of all to say, " The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

FINIS.

